Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, OCTOBER 1, 1831. NO. 40.

RELIGIOUS MISCELLANY.

CONSOLATORY LETTER FROM A HEATHEN, ON THE DEATH OF AN ONLY DAUGHTER.

The following is a translation of a consolatory letter of Plutarch, addressed to his wife after the death of their daughter. "As it appears," says the translator, "to contain a summary of heathen consolation, and at the same time to exhibit some beautiful traits of domestic life," it may be gratifying to many of our readers; though they cannot fail to contrast the inadequacy of the solace it offers, with the sure hopes and the "strong consolations" which the Christian parent enjoys, who believes in God and who believes also in Christ.

The messenger whom you sent to acquaint me with the death of our little daughter mistook his road, I suppose, in his journey to Athens, and so missed of me. But upon my arrival at Tanagra, I heard of her decease. I presume you have settled every thing with regard to her funeral; and, I hope, to your own satisfaction. But, (though I know you are very capable of ordering it yourself) yet if you have thought proper to defer it till you know my sentiments, as supposing it might lessen your affliction, I must request you to conduct it with as little ceremony and superstition as possible; though I must own, indeed, that you have as little of this as any woman I know. Only let me advise you, love, in this case, both for my sake and your own, to preserve a proper steadiness and composure of mind.

For my own part, I rate this loss in proportion to its magnitude; but should I find that you are deeply affected with it, this would wound my heart more sensibly than the calamity itself. And yet you know very well that I am not the product either of an oak or a rock; as I have shared equally with you in the education of many of our children; and had a very tender regard for this girl, who, after four boys in succession, was the child of your wishes, which induced me to give her your name. But, besides the natural paternal affection which is common to mankind, there was one peculiar property in her which made me love her above all the rest; and that was a disposition to make every one happy around her, without any mixture of fretfulness, peevishness, or whining. For she was of a most gentle and amiable temper; kind to every one that shewed the least kindness to her, and exceedingly desirous to gratify and oblige all. In this respect she both delighted me, and afforded the strongest tokens of a benevolent mind.

But I see no reason, my dear, why these amiable qualities, which afforded us such pleasure whilst she was here, should disquiet us when we discourse of them now she is gone. Besides, I am apprehensive lest by indulging too great concern for the loss of her we should deprive ourselves of those circumstances, which would give us delight in the remembrance; as Clymene wished to do, when she said,

"I hate the light and flexile bow;
"No martial sounds delight me now."

As if she was desirous to wipe out of her memory every trace of her son, because it served to renew her grief; for we naturally flee from every thing that is painful to us. We ought therefore to act in such a manner that, as nothing was more pleasing to us than our dear babe whilst she was living, so the remembrance of her may yield us more pleasure than pain; as it would be a disgrace not to let those arguments have a proper influence upon us, which we have offered on such occasions. I have been informed indeed that you have conducted yourself hitherto with the utmost propriety; that you have not indulged yourself in any immoderate effusions of grief, nor affected any signs of ostentatious mourning in the dress or appearance of yourself or your servants; that you have not made any pompous preparation for her funeral; but, calling in a few friends, have acted in this respect with a becoming decency and decorum.

* * * * * * *

Let me recommend to you further to recollect the time when we had not this daughter —when she was not born—that then we had no cause to complain of fortune. Join therefore the present with the past, and suppose us to be in the former situation. For it will seem, my dear, as if we were discontented at her birth, if we think we were happier before than since. Not that I wish to erase out of our remembrance the two years that have elapsed from her birth to her decease, but rather count them amongst our blessings; as during that time we experienced much pleasure. I would not repute anything really good to be a calamity, because it is transient; nor seem unthankful with fortune, because her gifts are not so durable as we expected. Certainly, to be content with the will of the gods, to think and speak reverently of them, not to complain of fortune but cheerfully to submit to her disposal, are productive of the happiest effects; and he who in these cases suffers not his mind to dwell upon the comforts he is deprived of, endeavors to dispel all gloomy ideas, and admit only such as are pleasing and cheerful. If he cannot by these means utterly allay his sorrow, yet by thus tempering it with the contrary he will diminish its force and malignity. For as a sweet odor is always grateful to the senses and the best remedy against offensive fumes, so the recollection of past blessings is a powerful relief in adversity to all who have a proper sense of the bounties of fortune. It is indeed highly unreasonable to censure her dealings in such cases; and it would be as absurd to blacken human life for a few cross accidents, as to throw aside a fair, well written book for the sake of a single blot. You have heard it often observed too, that the happiness of the departed depends upon the proper use of the understanding and a due composure of temper; and that they are no longer affected by the changes of fortune.

But if we must be influenced by the opinions of the vulgar, yet do not judge of their opinions by the wailing and tears of the women who visit you, and who, from a foolish custom, have them ready at command. But rather consider how happy you are reputed by these very persons; and how glad they would be to accept of your condition with all its circumstances, both as to children, house, family, and other conveniences. For how shameful would it be for others to desire to be in your situation with all its disadvantages, and you yourself complaining and dissatisfied with it for the loss of one infant, and insensible of and ungrateful for the others which are still preserved to you! By such a conduct you would resemble those critics, who take pains to collect all the defective verses in Homer (which are but few,) and pass over so many others which are highly excellent. Or you would resemble those worldlings, who anxiously hoard up invaluable treasures which they do do not enjoy, and yet indulge themselves in the most piteous complaints upon the loss of the least part of them.

But perhaps you are concerned that the poor girl left the world without marriage or offspring; when, on the contrary, you ought rather to rejoice that you have enjoyed both. For who would count these advantages great to those who are deprived of them, and small to those who have them in possession?

As for the child (who, without doubt, is in a state where she is no longer subject to pain,) she certainly does not require us to afflict ourselves on her account. For what injury has she received from us, if she suffers no disquietude? We feel no regret for the loss of things that have been of great importance, when we cease to need or desire them. But your daughter Timoxena is bereaved only of trifles, for she neither knew nor was capable of delighting in anything else. If therefore she had no perception of superior objects, how can she properly be said to be deprived of them?

Again, as to the opinion of those who endeavor to persuade the vulgar that the soul, when it is separated from the body, is dissolved, and becomes utterly insensible either of pleasure or pain; to this, I am certain, you give no credit, both on account of the traditionary instructions which you have received from your ancestors, and the symbolical mysteries of Bacchus, with which we who are initiated are well acquainted.—Therefore, as we are grounded in this principle, that the soul is incorruptible and immortal, we may justly suppose that hers is in a condition something similar to that of young birds which have been caught alive by the fowler. For if it has been a long time delicately treated in the body, so that by its connection with worldly affairs it contracts a familiarity with and a fondness for human life, it returns thither again, and after many generations re-enters the body a second time. It does not sink into a state of torpitude or nonexistence, but is closely connected with the corporeal affections, is nearly interested in worldly affairs, and in the calamities which are incident to human nature. For old age ought not to be looked upon as an object of aversion so much on account of its wrinkles, its hoary hairs and its bodily infirmities, as that the soul is liable to be depraved by so long a connection with the body, and is apt to entertain too strong an attachment to its concerns; so that it contracts, as it were, the stooping form of its associate. Whereas that which is disunited in youth has a prospect of being more advantageously circumstanced, as being of a more gentle and tractable disposition, possessing a natural vivacity similar to fire; which, when it is hastily extinguished and rekindled, burns forth, and recovers its vigor immediately. For which reason it is best,

"Early to yield our vital breath,
"And soon to pass the gates of death,"

before the soul has acquired too strong an inclination to earthly things, and is too closely connected by affection to the body.

The truth of this is still more evident from the ancient custom of this country. For its inhabitants, when their children die young, neither offer sacrifices, pay obits, nor perform ceremonies, as they do for others. The reason is, because children, are in a great measure, devoid of earthly affections. Neither do their relations frequent their sepulchres, expose their corpses to public view, nor place themselves near them. For our laws do not allow any appearance of mourning for those who die in their minority, as deeming it irreligious; because we ought to believe, that they are passed into a happier situation. And as it is highly proper that we should pay a due submission to the law, let us even from a regard to outward decency behave ourselves accordingly. Such a conduct in this respect will always be justified by our maturest judgment.

COMPARATIVE INEFFICACY OF OUR LORD'S MINISTRY.

We copy a well-written article from the Protestant Episcopalian, a monthly work published at Philadelphia. We have omitted two sentences, in which the writer expresses views on the *nature* and *death* of Christ, which we cannot adopt. With this exception the article has given us pleasure.

To many who reflect upon the subject, it cannot but appear in some degree wonderful, that so little success attended the personal efforts of our blessed Lord during his ministry. He preached with the wisdom of omniscience. He exemplified his doctrines by an immaculate purity of life. And he authenticated and enforced his instructions by miracles of the most portentous kind. And yet at the period of his death the number of his avowed disciples scarcely exceeded the extent of an ordinary congregation. When the apostles held the meeting which resulted in the election and consecration of Matthias to the "bishopric" of Judas, the historian tells us that the number of the names was one hundred and twenty. It is not probable that this comprehended all who were persuaded of the Messiahship of the despised son of Joseph, but it must be understood as including a large majority of such as were prepared to acknowledge and maintain his pretensions to that character. With the utmost truth does the beloved disciple state the melancholy fact, when he declared of the Redeemer, that "he came unto his own, but his own received him not."

This circumstance, the paucity of our Lord's disciples, has been seized by the enemies of our faith as a ground of objection to his religion. "Why," they plausibly demand, "why, if Christianity be true, if it be indeed divine, did not its celestial founder at once enchain the hearts and attentions of his countrymen? If he spake as never man spake, how came it that his instructions were so ineffectual? If the mighty works recorded in the gospel were actually performed, why were not the witnesses of them convinced and converted by their force? Either Christ was divine or he was not. If you say he was not divine, then his pretensions to that superhuman character prove him to have been a deceiver of mankind. If he were divine, then how comes it that he did so little to propagate his religion? and how comes it that his disciples were able to accomplish in this work so much more than their master?"

Let us then see what answer can be given to this specious and favorite objection to the gospel. I admit, in the first place, the fact on which it is grounded. The fact is sufficiently implied in expostulation addressed to a large and promiscuous assemblage of the Jews, "ye will not come unto me that ye might have life." Our Lord's success in his ministry was extremely limited.

My first observation on this objection is, that the very fact on which it rests supplies us with argument to prove the truth of our religion. Who has informed us that our divine Master's labors were so unsuccessful? His own disciples. If, as the opposers of Christianity must allow, the disciples were endued with sufficient acuteness and ingenuity to fabricate the gospel system and palm it on the world, they were certainly qualified to perceive that the statement of the fact, that Christ made but very few converts to his religion, was calculated to hinder the propagation of their deception among men. They must have foreseen the use, which would be made of the fact, to oppose their cause. How has it then occurred that these adepts in deception have put into their accounts of the origin of Christianity a fact so directly hostile to its propagation? If you say, they were not acute enough to see its bearing, you are answered by the suggestion already made, that men who were able to invent the gospel facts and system must have been qualified to see and to obviate such an objection as is here urged, and the explanation is, therefore, inconsistent with the character ascribed to them by the objector. If you say that they accidentally overlooked the bearing of the fact when they inserted it, I answer that the gospel history is full of similar instances of this forgetfulness. The disciples mention their own slowness to believe, their own inconsistent conduct, their united abandonment of Christ in the hour of his greatest need. They have told us of the unbelief of Thomas, the denials of Peter, the apostacy of Judas. These are facts equally calculated to bring discredit on the gospel. Was it accident, was it the want of forecast which introduced these also into their narratives? They might possibly have overlooked the bearing of one or two of their statements; or been obtuse enough not to have seen the force with which they are calculated to overthrow their fabrication of deceit. But it is wholly incompatible with their supposed acuteness to imagine them blinded to the operation of the multitude of facts, which they have stated, calculated to uproot their whole imposture from its very basis. No. The fact on which the objection to the gospel rests, and the innumerable others of the same description to be met with in the gospels, are at once proofs of the candor and sincerity of the christian writers, and the result of the majesty of truth, and instead of bearing testimony against the christian cause, afford no feeble argument in its behalf.

It may be said, however, that we are bound to meet this objection, not by shifting the argument against the objector, but by meeting it fairly, and accounting for the comparative inefficacy of our Lord's ministry. This then I shall attempt to do, and in explanation of that fact, I remark:—

1. That the special object of our Lord's incarnation did not lead to great personal efforts to convert men, nor require that he should be so eminently successful in such a work. * * * It was necessary that he should submit to the preparatory degradations which his office demanded, prepare the means of disseminating among men the knowledge of the salvation which he was about to purchase for them, and then lay down his life a sacrifice for sin. These objects he accomplished. He put the machinery in motion, by which the knowledge of salvation was to be disseminated through the world. And it does not appear from the gospels that he ever sought to make disciples to any great extent. This was a work to be entrusted to his chosen followers. Thus it is said expressly, on an occasion when reference was made to the comparative numbers of the disciples of Christ and of John the Baptist, that "Jesus did not baptize, but his disciples." Both before and after his resurrection, our Lord indicated to his apostles particularly that they were to be agents in this great business. He prepared their minds for it by instructions, cautions, and promises; by assurances of divine protection, and counsel, and guidance. Under these circumstances, when the object of his incarnation did not require it, and when his ministry was spent in furnishing instructions to his own appointed agents for the work, it is not fair to ascribe want of success to labors which were never put forth, or to ground the charge of imposture or deceit upon the failure of an undertaking in which he never actually engaged?

2. It should be further recollected, that the miracles of Christ, stupendous as they were, were not accompanied by any necessary power to produce irresistible conviction and conversion upon the minds of spectators. Had this been so, there would indeed have been infinitely more converts, but at the expense of their free agency. A miracle might produce instantaneous conviction of Christ's Messiahship on *our* minds; it was not so with the Jew. He had some previous questions to settle. He had to see whether these were the miracles which the expected Messiah was to perform, and with his prejudices set in the false train of secular distinctions and national deliverance, he was in no frame to yield to the influence which the mighty works of Christ were calculated to exert on unbiassed minds. Miracles too, were in those days, ascribed to the agency of devils, and the prevalence of such an opinion would, of course, weaken the effects which our Lord's miracles might have otherwise produced.

3. But again, in contrasting the success of Christ and his apostles, we must also recollect the advantages which the apostles had, in being able to appeal to arguments and facts which, as they grew out of Christ's death, did not, of course, exist before it. They had the power of working miracles, but they had also something beyond it, they could appeal to Christ's resurrection, to the events of the day of Pentecost, to the gifts of tongues, and to the continuance of miraculous powers then prevalent. These were grounds, which made a direct appeal to the minds of those whom they addressed, especially when urged, as they were unceasingly by the apostles, as motives or reasons for repentance and conversion.

4. But after all, we may say that the success of the apostles was the success of Christ. To him and to him alone they attribute the glory of all their works and all their victories over the pride and prejudices of men. He empowered them. He taught them. He guided them. He sustained them. This they uniformly allege. It is, therefore, wholly unfair to put the efficacy of apostolic labors into the scale, as if they were distinct from those of Christ, when in fact they are founded on his will, authority and power, and without him never could have existed, or met with the slightest success.

Upon the whole, then, the objection to Christianity founded on the paucity of our Lord's disciples may be met in two ways; first, indirectly, by urging that the very acknowledgement of the fact is evidence of the honesty and candor of the gospel record; and secondly, by the direct reply, that it was not the object of Christ to make disciples, but to die for sinners, and to select and qualify and appoint the agents by whom the specific undertaking of converting men was to be accomplished, agents whose success, as it flowed from him, must reflect, therefore, upon him all the glory and honor which it may deserve.

[For the Christian Register.]

SLAVERY IN THE SOUTHERN STATES.

Mr Editor,—In a former communication I endeavored to show that the language, frequently employed among us, and the measures recommended in relation to the subject of slavery, were unjust to our fellow citizens of the Southern States. It may be that many differed from me on this subject; but should my opinion as thus far expressed be proved incorrect, it by no means follows that the measures and language in question are judicious, or worthy of general favor. It is my aim at present to prove that they are objectionable on the score of *policy*;—that, irritating as they are to the southern people, they are more likely to retard than to advance the cause of improvement in the condition of the black population. On this subject, no change of importance can take place, but by the agency of the slaves or of their masters. Of the proceedings of the former, we have seen enough in the Southampton insurrection, and I am not writing for that class of philanthropists, who would rejoice to see such scenes of blood renewed throughout the Southern States,—who would join the triumphant song of freedom, as it burst from those whose hands were stained with the blood of women and children. No change then, such as we could for a moment wish to effect, can be produced without the agency of the slaveholders. Congress has no jurisdiction in the matter, and should that exalted body attempt to deprive the southern people of what they regard (whether right or wrong) as their property, civil war would inevitably follow.—Whether Congress are likely at present to adopt such a measure, it needs no great share of political wisdom to determine. Alter the Constitution as you please, place the subject in what light you will, nothing can be done of consequence to remedy the great evil of slavery, but by the concurrence of the southern people.

Now, in the name of common sense, is it advisable, at the moment of undertaking an arduous task, to provoke the enmity of those on whom success must depend? Yet this is the direct tendency of the measures and language which I oppose. Those who have the lowest opinion of the southern character allow that is not deficient in warmth. We are apt to think that of this there is rather a superabundance. We all know too, that on no subject is it so liable to be excited, as on this of slavery. The very proposition, by a northern man, of any measures having this subject in view, would be sufficient to kindle a feeling among the southern people, as at an invasion of their rights. I do not say that the fear of such a feeling should restrain us from the expression of our sentiments; but the jealousy on their part should be met on ours with a spirit of calmness, not of violence. We should, if we would effect anything, show to the people of the South, that we wish to act, not as their enemies, but as their friends;—that, lamenting as we do the evils of slavery, we perceive and acknowledge the peculiar circumstances which confine their exertions for its abolition. If we fly off from the calm, practical discussion of the subject, and arraign them of tyranny, and every other crime of which they either are or are not guilty, we are far more likely to offend than to conciliate.

On the very worst supposition which can be formed, there must be some few planters at the South, who are humane themselves, and who sincerely regret the existence of slavery. That there are many such, every one who has resided in the Southern States can bear witness. It is through these men, if at all, that the evil is to be arrested. Their number must be increased, their efforts concentrated and encouraged. And how are our exertions suited to accomplish these objects? Imagine yourself in the situation of one of these men, and you may judge. You are surrounded by slaves, whom you have inherited from your fathers. You would willingly give them their liberty, even at a pecuniary loss of no small amount, but you are far from certain that their condition, surrounded as they are by a slave population, would be improved by the change; while it would render the servants of your neighbors discontented and prone to insurrection, thus placing many lives in danger.—You would willingly learn some way in which you might improve their condition without injury to yourself or others. Meantime you are kind to them; you attend to their comfort and recovery in sickness, and have always a cheerful word for them in their labors. They return your kindness with affection. You feel personally acquitted of all guilt in relation to them; but you look anxiously round on your country, and see with grief its present condition and its prospects for the future. You behold with admiration the flourishing states of the North, free from the curse which has been entailed on you. With these views, you open a northern paper, or enter into conversation with a traveller from New England. You find that here your conduct is represented as cruel and selfish, and your heart as void of every feeling which distinguishes the civilized Christian. Do you retain, for their own sakes no less than yours, the slaves whom you possess by inheritance, and whose ancestors, generations since, had been removed from Africa? You are branded as a receiver of stolen goods. Do you exercise over them the mildest and most parental government? It mat-

ters not; you must bear, in common with all around you, whether guilty or innocent, the opprobrium of tyranny; and you are led to regard it as the general impression at the North, that your slaves are beaten and starved, without mercy and without end.

Let any man of feeling imagine himself thus insulted; then think whether he would be much inclined to bow to the opinion of his unjust censurers, to relinquish his property, and the fortune of his children, at their demand, or to follow their judgment in providing for the welfare of his dependents.

So long as a compulsory tone is assumed here, so long will the tone of defiance be maintained there: every effort we make to force the subject of emancipation, whether by directing public opinion, by measures of non-intercourse, or at the point of the bayonet, will be met by a steady resolve that emancipation shall not take place; as the fury of the North wind, in the fable, only forced the traveller to fold his cloak more closely about him; but when the tone of conciliation is assumed, when the New England man joins his brother of the South, in lamenting the evil, and in a free interchange of opinion on the subject of its removal, then will he find the southern people willing to go hand in hand with him; willing to pursue whatever measures an enlightened humanity may dictate.

It is an assertion often made, but never yet proved, that the southern people are too prejudiced to listen to fair argument on the subject. When have they yet rejected fair arguments, presented to them in a conciliatory manner? When, except in the instance of the Colonization Society, have such arguments been offered to their attention? It is the conviction, I believe, of many, as it is my own, founded on observation at the South, that *one of the chief obstacles to improvement in the condition of the slaves is the jealousy of northern interference, resulting from unguarded language on the subject here.*

How much more forcibly does this subject present itself, when we reflect that such language, were it not for our remoteness, would actually endanger the lives of the southern people. Look at the slave-holding States at the present moment. The citizens are listening for the alarm of insurrection; the cities are guarded at night, as in a time of war, and every reflecting man south of Pennsylvania feels that the blow may soon fall on him, or those dearer to him than life. A voice is heard from the North. Is it a voice of sympathy, such as they might expect from fellow citizens? No! It is one of animation to their enemies; of lamentation, not for the slaughtered mother and children, but for their murderer, when he meets the doom of blood for blood. If the slaves at the South are not kindled to insurrection, it is not for want of inflammatory language here, but because that language is too feeble to reach them. And does the friend of emancipation expect the southern planter to adopt his views, at the very moment when that planter's life is well nigh placed in jeopardy by the heedless manner in which those views have been advocated?

There is another point in which the language and measures I oppose, are impolitic and dangerous. The divisions between the North and South are already far too great, to allow anything to be added to them with safety to our union. On one momentous question, involving the great commercial, agricultural, and manufacturing interests, a total difference of opinion seems to have arisen. Shall we add to the causes of disunion? Shall we aid to overthrow the noble fabric which our fathers raised? If so, let us undertake, as blindly as may be possible, the cause of southern emancipation. We shall not benefit the slaves; but we may, by redoubled efforts, excite them to insurrection, and the blood of the innocent and the guilty, blended indistinguishably, will flow in torrents; while severed forever by mutual ill-usage, the northern and southern divisions of our country shall vie in hatred towards each other, till the star of our country's glory shall set in blood, and with it sink the last hope of suffering human nature.

It is possible that in these remarks, I may have been thought to speak of that as the general feeling at the North, which is, in fact, confined to a small party. Such is not my intention. The right view of the subject is, I am persuaded, extensively adopted here; but it seldom appears in discussion. Those who entertain it, from a fear of doing harm by any allusion to the subject of slavery, avoid it altogether, and thus the advocates of extreme measures appear in the eyes of strangers, as the only representatives of New England feeling. ASHMUN.

[For the Christian Register.]

REFLECTIONS ON THE DOCTRINE OF TOTAL DEPRAVITY.

MR EDITOR,—We learn from Sabbath school books published by those who call themselves "the Orthodox," that one of the first doctrines instilled into the youthful mind, by that class of Christians, in their course of religious instruction, is that of total depravity, and the consequent necessity of a new heart. According to these books, infants, as soon as they can lisp, are taught to say that they have a wicked heart, and to pray to God to give them a new heart. All this is very well if the doctrine be true. If it be true, that we come into the world with a depraved heart, and that we cannot enter into the kingdom of heaven until this wicked heart has been changed, the attainment of this moral change is the first and chief concern of every human soul. And if this change can be wrought only by the influence of the Holy Spirit, and this influence is to be obtained through the instrumentality of prayer, then surely, the very first prayer that we teach our children to utter should be, "Lord, give me a new heart." And that religious teacher who is not continually warning his hearers of the awful condition they are in by nature, and urging upon them the necessity of praying without ceasing for this change of heart until it is wrought in them, must be ignorant of one of the most important doctrines of the gospel, or criminally negligent in his duty. What then must we think of Jesus of Nazareth? Was he, to whom it was justly said, "Thou art a teacher come from God;" "thou hast the words of eternal life;" and "who came to seek and to save that which was lost;" was he ignorant of a doctrine, the knowledge of which is essential to our salvation? Was he, of whom a voice from heaven said, "This is my beloved Son, hear ye him," unfaithful? Did he neglect to teach his disciples the first step towards their salvation, without which they could accomplish nothing towards obtaining eternal life? Did he in a single instance, in all his public instruction, teach the doctrine of innate depravity and the necessity of a change of heart before any actual transgression can have been committed? It is true, that, in a private interview, he said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." And this text seems to be the great bulwark of those, who would defend and maintain the doctrine of innate depravity, and the universal necessity of a change of heart. But how they infer from the metaphorical language of our Saviour, that he meant to teach Nicodemus the necessity of a moral change, I know not. Certainly not from *analogy*. For the *nature* of the child undergoes no change by being born. It undergoes a change in its *condition*; but both its moral and physical nature remains unaltered. But if he did mean to teach, that all men must experience a moral change before they can enter the kingdom of heaven, how did it happen, that he never taught the same doctrine in the whole course of his *public* instruction? What would the Orthodox think of the fidelity of that minister of the gospel, who should suggest the doctrine of depravity but once in his whole ministry, and then not in his public preaching, but in private conversation with a single individual, and even then not state it explicitly, but leave it to be inferred from an ambiguous expression, which might imply a moral change? And what then do they think of the fidelity of Jesus of Nazareth? who has declared himself to be "the way, and the truth, and the life?" snd who also said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life?"

What would the Orthodox think of the fidelity of that minister or the soundness of his faith, who should neglect to pray for a change of heart; to be delivered out of that deplorable state of moral depravity, in which we were born, and out of which we must escape or be forever lost? What would they think of that minister who should neglect to teach his people so to pray? who should prescribe to them a form of prayer, which contained no allusion to our being born children of wrath, no petition for a change of heart? And what do they think of Jesus, who gave his disciples a form of prayer, with the injunction, "after this manner pray ye," which contains no allusion to a state of innate depravity; no petition for a change of heart? Our divine Master has taught us to say, "Lead us not into temptation," as if our danger was from without, and not from a heart naturally depraved. But if we come into the world possessed of hearts naturally depraved, what would have been more reasonable, what would have been more natural, than that he should teach us to pray for a change of heart? But as he did not, is not the inference plain that he did not believe in the doctrine of total depravity? C.—S.

[For the Christian Register.]

CHURCHES IN HOLLAND TWO HUNDRED YEARS AGO.

MR EDITOR,—I send an extract from Gov. Bradford's manuscript treatise on the church, never published, and now in the hands of one of his descendants. It refers to the churches in Holland. The manuscript is written in a plain hand, and consists of about 200 pages, 12mo. It states the arguments for leaving the Church of Rome, the Church of England and the Church of Scotland.

Not more than the tenth part, in the Low Countries, are church members. They compel none, and admit such only as freely offer themselves; and such are examined of their faith and knowledge by the consistory, and then make a brief confession in public. And though their city assemblies are very great, so that they cannot well know all their members, yet when they come to the Lord's table they receive a token of the consistory or elders, which they present when they come to partake, by which they are known to be members. Their meetings are in great temples or churches, in the cities, like the bigger sort of those in England; and if there be two, or three, or four in a city, the people assembled in them are accounted but one church. And if there be but three, four, or more teaching elders or preachers, they teach to them all in common as one flock; and so shift places by turns, by agreement; at one place one day, and at another the next; in the forenoon here, and afternoon there; and sometimes the people shift their quarters, as they affect the preachers. Their ruling elders are chosen only for three years. Their deacons also are for three years only. Though their city churches are great, those in country villages are small; and besides the elders, you will many times see but a few members and of *small* appearance. The reason is, the old inhabitants are mostly papists, or have little religion. They baptize all the children which are brought to them, without exception; be they members or not members; their parents better or worse, good or bad. The ministers marry such as desire it and come to them, in the congregation. For marrying and baptizing, they have short forms. But they are not strictly tied to them; they are for the direction and use of the weaker sort. Their public and solemn worship is prayer, reading a portion of Scripture, preaching, singing psalms and administering the sacraments. Their dead are buried with decency and gravity, but without reading, prayer, or singing; being attended by the friends of the deceased and their neighbors to the grave in a comely sort.

Their ministers go in grave and decent apparrel, and so minister without retaining any relics of popish ornaments. Their support is not by tithes, but by honest and competent stipend; and that according to their eminence in gifts and place—those in the city have more, they in the country have less, yet none do exceed. * * *

CHRISTIAN REGISTER.

BOSTON, OCTOBER 1, 1831.

ORTHODOX EXPLANATIONS OF ORTHODOX DOCTRINES.

We are sometimes disposed to think that the attacks of Liberal Christians on the doctrines of Orthodoxy might as well be spared, as any attempts to scatter the darkness of night by hastening the sun's rising. Only a little patience is needed, and what we consider the shadows of the night will have disappeared in the brightness of the morning. We have often called the attention of our readers to the desertion of Orthodox doctrines, the liberal interpretation of texts supposed to be favorable to Orthodox opinions, and the defence of what we deem sound and scriptural views, in the very bosom of Orthodoxy itself. We must confess our surprise to see sermon after sermon, tract after tract, newspaper, magazine and review, coming out boldly and expressly disclaiming opinions and sentiments, which we and our friends have been called heretics for daring to call in question, giving the same views of disputed passages in Scripture that are presented by liberal commentators, and appealing to those principles of reason and common sense, for respecting which in our religious inquiries we have been deemed as bad as infidels. The 'Christian Spectator,' which we suppose is the representative of Connecticut Orthodoxy, has a good deal of this. We have often fallen most unexpectedly on views quite in accordance with our own, in that work. There is a softening down of the harsh features of Calvinism, bright glimpses of a pure and sound theology, which, if nothing more, are good omens in a good cause.

The very last number, at some length and with considerable ability, advocates and applies the following principle. "The ultimate appeals on questions of scripture doctrine, must be made to the bar of common sense." This principle is thus applied to the ancient Orthodox doctrine, that we are one with Adam and guilty of his sin.

It is *common sense* which cannot bear the monstrous conception of our having once existed all together in Adam. It is *common sense* which rejects the equally erroneous notion that by a covenant to which we never gave our assent, he became our moral representative; and that by such a oneness, we are made *truly* responsible, and are *literally* punished for his acts. If you would satisfy yourself on this point, propose it to any common man, who has never before heard of it; explain it at large; and as you proceed to tell him how it has been attempted to illustrate it, by supposing all mankind to be living in the time of Adam, and "somehow or other, to be growing out of him," or to become *deserving* of death by mere representation; mark his look of pity, or sneer of contempt, at such statements. And these are the men to try such doctrines. They judge impartially. They have no system to defend, for which they are willing to sacrifice everything that saves them from the character of idiots. * * * It is a universal decision of the common sense of mankind, the holders of the theory in question not excepted, that every man constitutes, in himself, an independent being, and by an unavoidable consequence, that he could never have been one with Adam. For how is it possible that a being, now confessedly distinct from others, and that too in his very *nature*, should ever have been one with another? He must change his nature, and become a different being, to be capable of such a union. If we ever were one with Adam, then, we were not the beings we are now. Our constitution must have been entirely different, to have rendered such a connexion possible or conceivable. Common sense then does decide, fully and unequivocally, that *we*, such beings as we *now are*, never were, and never could be, one with Adam.

Again, the Christian Spectator applies common sense to making way with the doctrine, which we learned in our childhood and have opposed ever since, that man has a sinful nature. The Catechism and almost every Orthodox creed in Christendom to the contrary, notwithstanding, the Spectator declares,

We have the highest authority for making common sense a judge in this matter; and let those who object, remember that they are objecting to the plain decisions of the bible. What then is the dictate of common sense as to the doctrine of physical depravity? We find it in *the practical conviction of all mankind.* Whatever men's *philosophy* may be, there is but one *feeling* on this subject all round the globe. There is not a man living, who does not practically believe that all sin is voluntary. Whatever his speculative faith may be, this is his *real* view of the subject Deny as he may in *theory*, that all sin is choice, he admits it in *practice*. He *acts* on the supposition that nothing else is, or can be sin, or sinful. The proof of this is, that he never actually feels remorse of conscience for anything except a wrong choice or purpose. He may *pretend* that he blames himself for a sinful nature, with which he was created; but it is impossible in the nature of things, that he should, on that account, experience *real* self-reproach. Does he, or can he, consider it his fault, that he happened to be made just as he was? Had he been born with one limb shorter than its fellow, would he have counted himself to blame for it? Is it the fault of a chair because it was not made a table? Just as much as it is our fault that we have a sinful nature, if such be the fact. Take any sinner when convinced of the error of his ways, and is it the aggravation of his distress, or any part of it, that God made him with such a sinful nature? Is it not his own free choice or preference of evil courses, for which he condemns himself? Does conscience, indeed, or is it possible that it should, ever take cognizance of any thing in us that is not voluntary? If not, then it is the *practical* belief of mankind, that there can be no sin, or sinfulness, except wrong voluntary action. This then is the decision of common sense.

Some passages in the Bible are thus explained.

Ps. ii. 5. "I was shapen in iniquity," &c. This language, we must remember, is not to be "*cut to the quick.*" We are not to "press every word to the utmost it will bear," but to interpret it, as well as other passages, in accordance with the plain dictates of common sense. According to these dictates, David, in the embryo state, could not have been literally fashioned or conceived *in* sin, as a state in which he then was, or a character which he then possessed, unless he was at the time an intelligent, voluntary being. If he was not such a being prior to his birth, then he was not a sinner, nor sinful in any sense, before that period; and this language, coming from the pen of inspiration, cannot mean that he was. Do you ask, then, what does it mean? We suppose it to mean that he derived from his parents strong propensities to forbidden good; in gratifying which, at a very early period, he became a sinner. The passage admits of this interpretation, and it is in accordance with what we know to be true respecting the nature of sin, and the original constitution of the mind. But to decide the question once for all. If the passage teaches native or physical depravity at all, it also teaches that it commences *before* birth. But elsewhere we find it said, "they go astray *as soon* as they be born." Ps. lviii. 3. Two different periods, then, are assigned for the commencement of depravity. Which is the true one, if either; or how shall these passages be reconciled at all, except by departing from the literal interpretation of at least one of them?

We shall next examine the passage just quoted, Ps. lviii. 3. This has been considered as proving, first, the *fact* of infantine depravity, and secondly, that it is *native*, since infants cannot be supposed to commit *actual* sin. The *words*, the *terms*, employed in this passage, do indeed appear very explicit; that is, it is perfectly clear what they mean if *literally* understood. But because the literal meaning is obvious, is that therefore the *real* meaning? If it is, then Christ is a true and proper vine, having branches, and bearing grapes; for he says expressly, "I am the vine; ye are the branches:" these words are just as explicit as "from the womb," and "as soon as they be born." He who maintains the doctrine of innate or physical depravity from the passage before us, must also yield to the catholic the doctrine of the real presence. "Do you not strenuously insist," the catholic might ask, "that the phrase 'as soon as they be born,' refers to the precise instant of birth, and that too, simply because such is the literal import of the language? And do you not believe thus, notwithstanding the decision of common sense to the contrary? Have you one rule of interpretation for one passage, and another for another? Nay, be consistent, and if you make men, literally, sinners from the womb, then believe that Christ literally gave, and still gives his body and blood to his disciples at his supper."

But if the literal meaning is not the real one, what is *the true one?* We answer, this, that men are sinners at a very early period. This only accords with common sense. It is cutting the passage *to the quick*, to make it mean that infants are sinners, or sinful, at the very first moment they breathe. Common sense, and the Bible likewise, do both most unequivocally decide that man is not a sinner, till he becomes a moral agent. Infants, then, *unless they are moral agents*, are not sinners; nor does the passage before us teach that they are. The language is that of popular usage, and is to be interpeted as such; not on the supposition that a philosopher or mathematician wrote it. In that case, there would be at least an appearance of propriety in interpreting every word strictly to the letter, let it make what sense it might. In short, the phrases, "from the womb," "as soon as they be born," and "from the youth," seem to mean just what we, in common usage, express by the phrase, "from the very cradle," i. e. at a very early—an indefinitely early period.

We are not disposed to add anything of our own to the above reasoning, but would only inquire, why such views are considered sound and orthodox when expressed in a Calvinistic publication, and are cried out against as pernicious when urged by Unitarians?

EXPLANATION.

In the Register of the 10th inst. it was stated in a communication signed N. M. that in a village in Rockingham county, N. H. after 'four days meetings' had been held by the Orthodox Congregationalists and the Calvinistic Baptists, "a two days meeting was commenced by the Universalists." The Trumpet and Universalist Magazine of this city informs us that this was 'the regular annual session of the Rockingham Association,' which adjourned last year to meet at the time and place signified by our correspondent, and which "has in every instance from its foundation held its sessions two days and had public services both days, which is common to nearly all the Universalist Associations."

LATE PUBLICATIONS.

The Christian Examiner for September, 1831. Although most of our subscribers have probably read this number, a brief notice of its contents may gratify some among them. It ought to have received from us earlier attention, for its articles are all good, and as a whole constitute a number of the Examiner, not inferior in excellence to those which have preceded it. The first article on 'Old English Prose Writers' is finely written, and contains judicious and timely remarks on the estimation in which these authors should be held, with a more particular criticism on the writings of Fuller, from which Mr Young compiled the first volume of his 'Library.' The next article on the 'Opinions of Origen' is a learned and satisfactory examination of the views of this Father of the Church on various important topics of theology. We trust that the writer, to whose pen we may also ascribe the remarks on Justin Martyr which have appeared in the same work, will give us the results of his farther studies among the remains of Christian antiquity. Dr Worcester's book on the 'Evils of Contention' is favorably noticed in the next article; which is followed by another on 'Social Life,' as it appears in this country and especially in this part of the land. The remarks of the writer point out some of the evil tendencies and habits of society among us, and deserve the *practical* consideration of many if not of all our readers. In the fifth article on 'Education for the Ministry,' is given the substance of Prof. Palfrey's discourse before the Society for Promoting Theological Education, on which we expressed our satisfaction upon its delivery. The sixth article offers some remarks upon the 'Book of Psalms' with a comparative view of the merits of Mr Noyes's and of the common translation, in which the superiority of the former is clearly shown. The last article is principally composed of a series of extracts from a work by James Stephen, Esq. on the 'Slavery of the West India Colonies,' in which the 'practice' in relation to this subject is delineated in descriptions the correctness of which cannot be doubted, but which no one can read without feeling the deplorable injustice and mischiefs of slavery.

The Scriptural Interpreter. No. 3. September, 1831.

We welcomed this new publication at its first appearance, because we thought the design was excellent and were confident it would be faithfully executed. We are gratified to learn, as well from individual testimony as from its encouraging list of subscribers, that there are so many who think with us. There is no class of books at the present day more desired, or of more importance, than those which aid private Christians to interpret their Bibles for themselves. Especially to those whose duty it is to instruct children, and to the teachers of Sunday schools, a manual, like this, appearing punctually, and offering plain and just explications of important passages of Scripture, throwing light upon its text, history, geography, &c, and suggesting general principles of interpretation which may be easily understood and applied, is of real value. To such we cordially recommend it. For the Sunday School it may furnish a variety of interesting instruction. And in this view, the pieces in this number under the titles of "Manner of Christ's Teaching," "Brevity of the Gospels," and the brief article, headed "A good rule in reading the Bible," are specially worthy of attention.

An Answer to the Question, Why are you a Christian? By JOHN CLARKE, D. D. *Printed for the American Unitarian Association. First Series, No. 51.* September. pp. 36.

We are glad, that the Executive Committee have adopted this little work into their series, containing, as it is justly said, "a more conspicuous and satisfactory statement of the leading evidences of Christianity, than can be found elsewhere within the same compass."

It is probably the best production of Dr Clarke, and does honor to the learning and piety of that esteemed divine. It obtained a just estimation at its first appearance. Dr John Toulmin, then of Taunton, afterwards of Birmingham, who took a lively interest in the religious as well as political prosperity of this country, published an edition of it under his own care. And this has been followed by others. It may be used with pleasure and advantage by those, whose leisure or opportunities may not allow them to consult larger works, but who desire to know and to be able to give a reason for the faith that is in them. The objections are fairly considered, while the evidence is presented. We have heard of instances, in which this little manual has been blest to the correction of a sceptical spirit and to the establishment of a firm rational faith.

OBITUARY.

[For the Christian Register.]

REV. OLIVER HAYWARD.

Died on Monday last, in Bridgewater, of an affection of the heart, Rev. Oliver Hayward, in the 51st year of his age.

Mr Hayward was a graduate of Brown University, and for a short period subsequent to 1816 minister of the East church and parish in Barnstable. Since the dissolution of his connexion with that society, he has cherished an interest in the studies and duties of the sacred office, and as occasion offered and his health permitted, has performed its public services. He possessed a clear and energetic mind, and his style of writing was distinguished for purity and aptness of sentiment and propriety of diction; and had his manner of speaking coincided with the fervor and strength of his thoughts, he would have been more widely and generally known. But he was not formed for society and its distinctions. Although naturally diffident and retiring in his manners, his heart was open to the reception and exercise of the kind and sympathetic affections. He loved and practised virtue for its own sake, and desired the diffusion of peace and the extension of happiness. He has now exchanged the retirement of life for the stillness of the grave. He sleeps the sleep of death. And his sleep shall be unbroken until the morning of the resurrection, when they who sleep in Jesus shall awake, and the frailties and infirmities of mortality shall be succeeded by incorruption and immortality.

[From the Centinel and Palladium, by request.]

MR BENJAMIN BRIGHAM.

It is the melancholy office of friendship, which is but too often tasked, to record the death of a friend,—to note when the little band, which mutual affection and interest have knit together, has been broken in upon by life's fell destroyer. To the young, death never seems near until its ravages have been made,—until we are called upon to mourn over the desolation, which has swept by, bearing to the silence of the grave hopes and aspirations once as high and buoyant as our own. It requires a painful fixedness of thought to believe that one, we loved and met and conversed with but a few days before, now lies wrapt in the cold habiliments of the tomb;—that the places that knew him, whose presence he had

made glad, shall know him no more. The subject of this notice was a native of this city, and received the rudiments of a classical education at the Latin School. While there, he was distinguished as one of the brightest ornaments of the school, always holding a station which few boys ever occupy, preserving the continual regard and esteem of his instructors and the unvarying love and respect of his school-mates. Having been thoroughly fitted at this school, he entered the Freshman Class at Harvard University in the year 1821, and maintained throughout his collegiate course the high reputation he had so well merited at school. As a chaste and correct classical scholar, we do no injustice to the rest of his class, in saying, he had no equal, as a profound and laborious student hardly his superior. Such was his mild, pleasing and amiable deportment, such the estimation for his pure and exalted character among his class, that upon its leaving college, by an almost unanimous vote he was elected to be their orator. It is fresh within the recollection of many, the oration he that day delivered, —some of the class had died during the four years they had been together; he spoke of them, of their virtues, their irreparable loss to their parents and friends, in a manner, that touched even the heart of the stranger,—in words, that seemed prophetic of his own early doom.

Having left college, possessing the love and affections of all his class-mates, enriched by his Alma Mater with her highest honors and rewards, Mr Brigham entered the Theological School in Cambridge; having remained there for about a year, ill health induced him to accept the Chaplainship on board one of our Government ships of war, in which he sailed to Pensacola. His health being much improved, he again returned to the studies which he loved, preparatory to entering upon the duties of his profession. Having been licensed to preach, a career of usefulness seemed now to be opened to him, but unfortunately for the world, his health again forsook him, and although he preached occasionally, he had not strength of constitution remaining sufficient to allow him to undertake the duties of a settled Minister.

A short time since, he preached his last sermon, —it was at the Stone Chapel—the subject of his sermon was *death*, and the manner with which he treated it, evidently showed, that he had reflected deeply but dispassionately upon the probable shortness of his own life. Even at that moment, the hectic of the disease which destroyed him was glowing upon his cheek,—the lips then in motion, were heralding the speaker to his early grave,—and telling his hearers how a Christian should die, he has been the first to set them a sad but bright and glorious example. For him we mourn not, except that he has gone from us,—except that the hope of usefulness of which he gave such promise to the world, has forever fled; for we know, that though he is lost to the world, he is gained to Heaven.

DOMESTIC INTELLIGENCE.

Auburn Cemetery. The burial ground at Mount Auburn was consecrated on Saturday last. Prayers were offered by Rev. Dr Ware and Rev. Mr Pierpont; and a solemn and eloquent address delivered by Judge Story. The audience was numerous, and the scene and performances were deeply interesting and impressive. The following original hymn, composed by Rev. Mr Pierpont, was sung on the occasion.

To thee, O God, in humble trust,
Our hearts their grateful ncense burn,
For this thy word, "Thou art of dust,
And unto dust shalt thou return."

For what were life, life's work all done,
The hopes, joys, loves, that cling to clay,
All, all departed, one by one,
And yet life's load borne on for aye.

Decay! decay! 'tis stamped on all!
All bloom, in flower and flesh, shall fade;
Ye whispering trees, when we shall fall,
Be our long sleep beneath your shade!

Here, to thy bosom, mother Earth,
Take back, in peace, what thou hast given;
And all that is of heavenly birth,
O God, in peace, recall to heaven.

Riot at Providence. A mob assembled in Providence on Saturday evening, Sept. 24th, and was not dispersed until several of the rioters lost their lives and several were severely wounded. This unfortunate affair originated in an altercation between a party of sailors and some blacks, at houses of ill fame, on the Wednesday evening preceding; when one sailor was shot, and another badly wounded. The mob was immediately increased, houses were demolished and furniture destroyed. The Sheriff and his officers, accompanied by the Governor of the State, the civil authority of Providence, and several members of a military company, assembled, and endeavored to suppress the tumult. They were however assailed by the mob, several were wounded by stones and other missiles, and at length retreated to avoid a resort to fire arms. Disturbances were repeated until Saturday evening, when after a proclamation was made for the rioters to disperse, and notice given that otherwise they would be fired upon, two vollies with blank cartridges were fired. These measures proved ineffectual; the mob continued their aggressions, wounded the Sheriff and several of the soldiers. Orders were at length given by the Governor, to fire with balls; these orders were obeyed, and five persons were killed and four severely wounded.

United States Senator. General Robert Hanna, who was dismissed from office by Gen. Jackson, has been appointed by the Governor of Indiana, U. S. Senator for that State, in the place of the Hon. James Noble deceased. At the recent election of Governor in the same State, the Clay majority was 9,631; but in consequence of a division among the Clay party, three Jackson candidates were elected members of Congress.

City Bank Robbery. The New York Journal of Commerce, says, We are credibly informed that a compromise has been made by the City Bank with Parkinson, by virtue of which he was relieved from the custody of the Police last evening. The terms of the arrangement are understood to have been, that the prosecution should be abandoned, and the sum of three thousand dollars, together with his stock in trade, left in his possession, on condition of his restoring all the stolen property in his hands, and making a full and free disclosure of the mode and manner by which the robbery was effected. The amount accounted for by Parkinson is upwards of thirty seven thousand dollars.

Immediately upon his discharge from criminal process, he was taken into the custody of the Sheriff at the suit of S. & M. Allen, in the sum of ten thousand dollars, and being unable to procure bond, was committed to the debtors' prison. The object of the Messrs Allen undoubtedly is, to compel him to make restitution to them out of the bonds given by the Bank, and his other property, for the undiscovered remainder of their money.

Charles Carroll. This venerable man, the only surviving signer of the Declaration of Independence, entered on his 95th year, on the 19th ult.

Baltimore and Ohio Railroad. It is expected that the line of railroad commencing at Baltimore, and extending to the city of Frederick, and the Potomac river at the Point of Rocks, will be opened and in operation before the expiration of the present year. The work has already been extended from the Depot into the city through Pratt Street to the Steamboat landing, and will be continued with all convenient despatch to the City Block, agreeably to the original pledge of the Company to the city.

The Madawaska Territory. The following information respecting certain territory in dispute, between this country and Great Britain, we find in the Daily Advertiser.

The Governor of Maine, under a resolve of the legislature of the State, lately appointed Messrs. Deane and Kavanah commissioners to visit the disputed territory on the river St John, to inquire into the condition and dispositions of the inhabitants, and to give them information of the proceedings and views of the government of the State in relation to them. These gentlemen entered on their mission about the middle of the summer, and returned safely near the end of August, having accomplished the objects of their appointment. On their arrival at the Madawaska settlement, notice of it was immediately despatched to the British authorities at Fredericton. They were soon after met by the Warden of the disputed territory by direction of the provincial Government, who inquired of them the objects of their mission. These being frankly explained to him, he protested against their proceeding, and told them that if they persisted it would be his duty to continue with them. They expressed their regret at giving him the trouble, but told him they were bound to carry their instructions into execution. He continued with them two or three days, but offered no impediment to their proceedings.

We hear nothing of the decision of the Government in relation to the award of the King of the Netherlands. It is important that this question should be settled before it is rendered more difficult by new collisions between the border inhabitants.

The great source of Pauperism. The Providence American makes the following, among other remarks, on the causes of pauperism.

By the returns this year from the indefatigable Medical Board of the Dexter Asylum in Providence, we have the melancholy and striking fact, fully authenticated, that out of 126 adults admitted to the Asylum in the past year, who have come under the observation of the attending physicians, ninetyeight were intemperate persons, being five sixths of all the adults, who have been directly reduced to poverty and disease, by the use of ardent spirits.

Thus we find, that five sixths of the expense of supporting the poor in this town, about $5000 annual expenditure, have their direct origin in drinking ardent spirits. This town receives for licences about $2000, and expends $5000 for the support of the drunkards, besides the utter and entire loss of so many individuals, who but for Rum would be useful members of society.

We also learn another striking fact, from the report on the condition of the Asylum, viz; that out of ten deaths, the past year, seven were the result of intemperance, all the males and two females.

These statistics of intemperance, presented under our immediate observation, with an accuracy that cannot be doubted, furnish conclusive evidence of the correctness of the aggregate estimate through our country of pauperism and death, resulting from intemperance.

Insurrection of Slaves in Virginia. The insurrections of the slaves at the South have become truly alarming. They clearly show the evils of slave-holding. We are not however prepared to say that immediate and total emancipation would remedy the evil. The following extract of a letter dated Petersburgh, Va. Sept. 10th, published in the New York Courier, shows the terrible situation of the southern part of Virginia.

Our town, in common with the greater portions of southern Virginia, has recently been thrown into a great state of excitement in consequence of an insurrection among the slaves of Southampton county. The newspapers have given many and contradictory accounts of this bloody affair. There was not an absconding negro among the murderous band, and plunder was scarcely a secondary object. For many weeks previous we were annoyed by night and day with negro meetings, preachings and baptizings. Hundreds of pretended converts in Petersburg, Richmond, and the sourrounding country—nay thousands is no exaggeration—went down into the water, and came thence *so pure*, that for all future *time they could do no wrong*. This is their doctrine, whether taught them by the respectable white brethren who have occasionally ministered in their churches, I am not prepared to say. At Cooke's mill in Prince Orange, on the Sunday preceding the insurrection, there was a negro baptizing, at which not less than 3,000 persons of this caste were present, and then it is believed the final arrangements were made for the massacre by the leaders of the church. The majority of the lay-members of the brotherhood were only so far initiated in the mysteries of the hellish plot, as to be informed that Monday was to be the day of judgment—that a *black sun* was to rise in the east—(some said in the west,) that there was to be oceans of bloodshed, &c. With the morning commenced the butchery—a "*black sun*" arose in the east with vengeance!—a day of judgment came upon the heads of 64 innocent men, women and children. The sentence of the judge and the blow of the executioners fell at once on the helpless victims of fanatic fury! Masters noted for their lenity—mistresses famed for their kindness—virgins renowned for their beauty and little helpless lisping infants in the cradle, were shot, hewed down with axes, butchered with knives, and had their brains dashed out against the house side and fences, by these fiends in human form—these remorseless dealers in blood and carnage! Not once did they willingly spare—they went for extermination—determined that the news of their deeds and the deeds themselves should go together—intentionally they left none to tell the tale of horror. Some, however, did escape, gave the alarm and the course of the murderers was arrested. Some twenty or thirty were shot by the whites, and about the same number have been or will be hung. The ringleader, Nat Turner, (Gen. Cargill, as he called himself,) is not yet taken, and my impression is, *will never be*; at the moment he became convinced that his enterprise must fail, he no doubt left the county, and ere this is secure in some one of the non-slaveholding states. Circumstances are every day coming to light, which go clearly to prove that this insurrection was to have been general; at least in the counties between James and Roanoke rivers, and perhaps in some others. Lt. Harrison Coke of the U. S. N., who went down as a volunteer with the Prince George cavalry, informed me that *Hark* (Hercules,) one of the ringleaders, confessed to him that their principal force lay in Brunswick. He also saw the maps and papers of their General, Nat, from which, however, little could be gathered, as they were filled with hieroglyphics, of which the favorit figure was the crucifixion. Their banner was a red-cross in a white field. Some of the wretches wore red caps, and others had their hats ornamented with red bands of various materials. At no time could an attempt of this kind have been made with a greater chance of success. The militia were unarmed—the inhabitants perfectly unconscious of approaching danger from that course, never dreamed that they were fostering adders in their bosoms who ere long would inflict the sting of death. Thanks to an energetic Governor we are now prepared to meet danger at any moment: the recent attempt of these deluded fanatics has opened the eyes of the people and placed every man on his guard—another such an enterprise will end in the total extermination of their race in the southern country—bloody as the remedy may be, it will be better thus to rid ourselves of, than longer endure the evil.

College for Colored Youth. A Convention of colored people met at Philadelphia, the past summer, to consider the expediency of establishing a College, for the education of colored youth. After much debate it was resolved to establish an Institution for this purpose, and its location was fixed at New Haven. Great excitement was produced in that city, and on the 10th of the present month, a large and respectable meeting was held by the citizens, to take the project into consideration. The New Haven Advertiser gives the following account of the meeting.

At a city meeting duly warned, and held, at the City Hall in the city of New Haven, on Saturday, the 10th day of September, 1831, to take into consideration a project for the establishment in this city of a college for the education of *colored youth*, the following Preambles and Resolutions were by said meeting adopted, viz.

Whereas endeavors are now making to establish a College in this city for the education of the colored population of the United States, the West Indies, and other countries adjacent; and in connection with the establishment, the immediate abolition of slavery in the United States is not only recommended, and encouraged, by the advocates of the proposed College, but demanded as a right; and whereas an omission to notice these measures may be construed as implying either indifference to, or approbation of the same.

Resolved, That it is expedient that the sentiments of our citizens should be expressed on these subjects, and that the calling of this meeting by the Mayor and Aldermen is warmly approved by the citizens of this place.

Resolved, That inasmuch as slavery does not exist in Connecticut, and wherever permitted in other States depends on the municipal laws of the State which allows it, and over which neither any other State, nor the Congress of the United States has any control, that the propagation of sentiments favorable to the immediate emancipation of the slaves in disregard of the civil institutions of the States in which they belong, and as auxiliary there to the contemporaneous founding of Colleges for educating colored people, is an unwarrantable and dangerous interference with the internal concerns of other States, and ought to be discouraged.

And whereas in the opinion of this meeting, Yale College, the institutions for the education of females, and the other schools, already existing in this city are important to the community and the general interests of science, and as such have been deservedly patronized by the public, and the establishment of a College in the same place to educate the colored population is incompatible with the prosperity, if not the existence of the present institutions of learning, and will be destructive of the best interests of the city:—And believing as we do, that if the establishment of such a College in any part of the country were decidedly expedient, it should never be imposed on any community without their consent—Wherefore

Resolved, by the *Mayor, Aldermen, Common Council and Freemen of the City of New Haven, in City Meeting assembled*, that we will resist the establishment of the proposed College in this place by every lawful means.

And on motion it was *Voted*, That the proceedings of this meeting be signed by the Mayor, and countersigned by the Clerk, and published in all the newspapers of this city.

DENNIS KIMBERLY, *Mayor.*
ELISHA MONSON, *Clerk.*

FOREIGN INTELLIGENCE.

England. London papers express deep regret at the result of a division in Parliament, upon an amendment of the reform bill, proposed by Lord Chandos. The amendment provides that *tenants at will*, paying £50 per annum rent, shall be entitled to vote for county members. The vote was in favor of the amendment, against the ministers, and considered of serious injury to the reform bill. It is also reported that a misunderstanding prevails in the English Cabinet respecting the late alterations in the Reform bill. This dissension is lamented, as without unanimity among the members the bill must fail.

Russia and Poland. We are still in suspense respecting the result of the Polish contest. It is stated that the Poles have undermined Warsaw, that in case they should be overpowered, they may bury their invaders with themselves beneath the ruins of their capital. It is also said that the Russian Government is ready to treat with the Poles. French interference by mediation, and the apparent indecision of the Russian movements, render this story somewhat probable. Warsaw is well fortified, and has provisions to stand a siege of four months. There is a regular army of 40,000 men within the city, and a great number of undisciplined troops in the course of training.

Holland and Belgium. The Dutch troops have left Belgium, but the Belgian government, fearful of another invasion on the part of Holland, and convinced of its own weakness, declares its intention to retain the French troops until peace shall be concluded. The Prince of Orange has published a triumphant address to his army, which he concludes by saying, "We return in consequence of an arrangement which our Sovereign has made with the King of France."

Ex-Emperor of Brazil. We learn from the London Courier, that Don Pedro has left England to solicit the aid of France, for the recovery of the crown of Portugal, for his daughter Donna Maria, from the usurper, Don Miguel. It is said that he has received a strong intimation from the French government that such an application would be favorably received. It is also stated that he repeatedly and urgently applied to the English government for aid, and regret is expressed that it was not afforded. Authentic accounts received in London from Portugal, state that affairs in that country are in a desperate situation. Jealous of the Council, Don Miguel has forbidden them to meet. Convinced that a crisis is at hand, he has shut himself up in his palace at Quchuz, with a guard of 3000 men, and ordered a levy of all persons of the age of sixteen capable of bearing arms; and in the space of a fortnight he has immured a thousand additional victims in dungeons.

Hayti. In the year 1825 a treaty was made between Hayti and France, by which the Haytians agreed to pay the French government the sum of £6,000,000 sterling, as an indemnity for the acknowledgment of their independence. Payment has been demanded. The Haytians, unable and unwilling to comply with their agreement, have annulled the stipulations. The French Consul was told that he might leave Hayti when he pleased, and an appeal made to the nation "to defend their liberty and national independence."

Capture of St. Michaels. The troops of Donna Maria II. under the command of Count Ville Flor, captured this place the beginning of August, although opposed by a superior force of Don Miguel's troops. The city of Porte d'Elgado had also proclaimed Donna Maria Queen, and the Governor had fled on board an English frigate.

Steamboat Disaster. The steamboat Rothsay Castle, from Liverpool to Beaumares, was lost at the entrance of Menzie Straits, in the night of August 16th. One hundred and twenty persons were on board, only twelve of whom were saved.

Discovery of a New Island. A French paper published at Marseilles, gives the following account of an island which has lately appeared in the Mediteranean.

On the 10th of July, about eleven o'clock in the morning, Capt Jean Carran, master of the brig Theresine, in his voyage from Trepani to Girgenti, (Sicily,) being at the distance of about twenty miles from Cape St. Marc, perceived at the distance of a gun-shot a large quantity of matter, nearly sixty feet above the level of the sea, and which, in circumference, appeared to be about four hundred fathoms. At the same time the air was impregnated with sulphur. On the previous day, in the gulf of the *Trois Fontaines*, he had seen a great number of dead fish, and a great quantity of black pumice-stone floating upon the water, and had heard a loud noise resembling thunder, which he attributed to a volcanic eruption. He continued his voyage to Girgenti, and during all the time he was loading his brig, he continually saw a thick smoke rise from the same point; and when he returned, on the 16th, from Girgenti, a new spectacle presented itself to his eyes—an island of about the same circumference as the water which he saw on the 10th. This island, which has been named Carrao, from the captain who first saw it, is about 12 feet above the level of the sea; it presents, in the middle, a flat surface, and the crater of a volcano, from which lava was seen to issue during the night. A mist hung over the shore. The soundings all round the island gave a depth of 100 fathoms. It is situated in 37 deg. 6 min. lat. north, and 10 deg. 21 min. long. east of Paris. Such is the report of Captain Carrao, who entered the port of Marseilles on the 30th of July. Captains of other vessels have since seen the island, and confirmed the above report.

Revolution in Para. A revolution commenced in Para, (Brazil) on the 7th of August. The result was a change of government and the removal of the President, who wss sent a prisoner to Rio. The intelligence was brought to Salem by Capt. Summers, who sailed from Praga August 15th. Quiet was restored.

Hurricanes in the West Indies. The destruction of property by the late hurricanes, has induced Sir George Fitzgerald Hill, Governor in chief in and over several of the West India Islands, to issue his proclamation, declaring the port of Kingston open for the admission of flour and pine boards, plank and timber, free of all duties, until the 31st day of December next.

Free Schools in Ceylon. It appeass, by the latest reports, that the number of children belonging to the free schools at the five missionary stations in the island of Ceylon, is 3,352. Of this number 658 are girls. The annual expense of the free schools at four of the stations is 337 pounds sterling.

MARRIAGES.

In this city, Mr Francis Standing, of North Carolina, to Miss Eliza Jackson.

By Rev. Mr Young, Mr Franklin Greene, jr. formerly of Providence, to Miss Agnes Love, daughter of John W. Bradlee, Esq.

On Wednesday last, by Rev. Mr Parkman, Mr Henry C. Spurr to Miss Martha Ann Stebbins.

By Rev. Mr Capen, Mr James M. Lucas, of Sandwich, to Miss Joanna S. Belcher, of Boston; Mr Benjamin Baker, of Dorchester, to Miss Lydia Thayer of Boston.

In Scituate, Rev. John Boyden, Pastor of the Universalist Society in Berlin, Conn. to Miss Sarah Jacobs.

In New Bedford, by Rev. Mr Dewey, Mr Sylvanus G. Nye to Miss Charlotte C. Bryant, daughter of the late Capt. Gamaliel Bryant.

In Plymouth, Sept. 11th, by Rev. Dr Kendall, Mr John Raymond, of Middleborough, to Miss Jedidah Ann Brailey, of P.

In Concord, N. H. Sept. 22d, by Rev. Mr Thomas, Mr Oliver Turner to Miss Hannah H. Southwick, daughter of Mr George Southwick, all of C.

In Dover, N. H. on Tuesday Sept. 20th, by Rev. Mr Lathrop, Hon. Jeremiah Smith, of Exeter, to Miss Elizabeth Hale, daugther of the Hon. William Hale, of Dover.

In Chichester, N. H. Sept. 21st, by Rev. Mr Thomas, of Concord, Mr Lewis A. Prescott, of Concord, to Miss Emeline Blake, daughter of Maj. Gen. James Blake, of Chichester.

In Portland, Professor Henry W. Longfellow, of Bowdoin College, to Miss Mary S. Potter.

In Providence, Mr Gideon Gurnett to Miss Ann Eliza Bullard.

In New York, Mr John Hart to Miss Laura Augusta Smith, daughter of Counsellor J. H. Smith, and grand-daughter to Judge Smith, His Majesty's King's Chief Justice, before the disemberment of the States.

In Pittsford, Monroe Co. N. Y. Maj. George W. Cuyler, of Palmyra, to Miss Caroline Porter, daughter, of Chauncey P. Esq.

DEATHS.

In this city, Mr Henry Goodrich, aged 48; Sally Phillips, 39; Benjamin Glover, 63; on Wednesday, Mr James Fullick, 73.

In Cambridge, Mr George Richards, aged 25; Mr William Wells, 27, son of J. H. Wells, Esq. of Hartford.

In Lynn, Mary, wife of Mr Daniel L Mudge, aged 36.

In South Reading, John Kneeland, Esq. aged 83.

In Plymouth, Mrs Harriet, wife of Mr Nathaniel Clark, aged 33.

In Waldoborough, Hon. Benjamin Brown, formerly a member of Congress from Lincoln District.

In Hancock, N. H. Sept. 4th, of Pulmonary Consumption, Lydia Anne, daughter of Mr John Whitcomb.

In Providence, Mr Francis Fayerne, aged 62; Miss Betsey Smith, 47.

In New York, Mr Benjamin P. Bartlett, son of Joseph Bartlett, Esq. aged about 24.

In Richmond, Va., Rev. John H. Rice, D. D., President of the Union Theological Seminary in Virginia, aged 63. One of the most distinguished ministers of the Presbyterian Church.

In Georgia, Mr Edward Draper, formerly of Providence, aged 28.

In New Iberia, Florida, Mrs Mary Curtis, wife of Capt. Harley Curtis, late of Salem—also their infant daughter.

BRIGHTON MARKET—*Monday, Sept.* 26.

[Reported for the Chronicle and Patriot.]

At Market, this day, 741 Beef Cattle, 714 Stores, 1267 Sheep, and 1617 Swine. 50 Swine and a few Store Cattle were reported last week Several hundred Stores and thin Cattle remain unsold, many of which will probably be sold tomorrow.

PRICES. *Beef Cattle*—A little depreciation from last week, probably occasioned by the weather. We quote for prime 4 75 a $5; good 4 25 a 4 50; thin 3 25 a $4.

Stores—Sales not very brisk: no prices ascertained.

Working Oxen—We noticed a few sales at 45, 53, 62, 70, and $75.

Cows and Calves—Sales at 20, 21, 23, and $25.

Sheep—Sales quick, occasioned by the limited number, and higher prices were obtained. Sales of lots at 1 75, 2 00, 2 25, 2 33 and $2,37 1-2. Some Wethers at $2 50 a 2 75.

Swine—We noticed a lot of prime large Barrows at 4 1-2 c; several small selected lots, two-thirds Barrows, at 4 1-2 c; one of 150, not selected, probably two-thirds Barrows, at 4 1-4 c. Retail price for Sows 4 1-2 a 5 c; Barrows 5 1-2 a 6 c.

TRACT No. 52, *(First Series,)* A. U. A. Just published at the Depository 141 Washington Street, Tract No. 52 of the first series of the American Unitarian Association, being "The Scripture Doctrine of Redemption by Christ Jesus. By Lant Carpenter, LL. D. of England." pp. 12. GRAY & BOWEN.

GOODRICH'S SCHOOL HISTORY U. S.

Fortieth Edition!

A History of the United States of America, on a plan adapted to the capacity of youth, and designed to aid the memory by a systematic arrangement and interesting associations. By Rev. C. A. GOODRICH, author of Outlines of Geography.

It is written in a plain easy and intelligible style—its arrangement of the subject is clear and natural, and it is rendered extremely interesting to youth by the introduction of lively anecdotes and narrations, which serve to illustrate points in the history.

This work has passed through nearly *forty* editions, and is used in the first seminaries of the U. States. It has lately been introduced into the Boston High School and is considered to be better calculated for the purpose of education than any similar work now before the public.

The following, copied from Mr Emerson's prospectus of the Weathersfield Female Seminary, is of weight as proceeding from one of the most experienced teachers in New England.

"By using it the last season, the high opinion which I had formed of its worth was confirmed and raised. The author is uncommonly happy in his arrangement of facts; in presenting a simple, concise amd luminous view of the subject which in its nature is peculiarly complex and intricate; in dividing the time into eleven periods; in tracing causes and effects;—in publishing the principal and subordinate parts in type of different sizes; and in presenting reflections for the benefit of the youthful mind." "The style is easy, neat and remarkably perspicuous, and suited to improve the taste of the learner. On this account this little compend appears peculiarly adapted to the use of Schools."

With respect to the plan of Mr Goodrich's History, it is only necessary to say that it has been adopted in treating of English History, and the work is one of the most popular in England. In comparing it with other School Histories, the Journal of Education says,—"If any other circumstance is necessary to explain the fact, that it has run through more than *thirty* editions, it may be found in its better adaptation to the real wants and actual state of our schools than the other works."

Published by RICHARDSON, LORD & HOLBROOK, Oct. 1.

PETER PARLEY'S HISTORY OF GREECE AND ROME.

RICHARDSON, LORD & HOLBROOK have in press, and will speedily publish, "Peter Parley's Stories of Ancient and Modern Greece," designed for schools, and illustrated by a map and numerous original engravings.

Also, will soon be ready for publicatian, "Peter Parley's Stories of Ancient Rome," including a description of Modern Italy.

☞ These works are designed for schools, and will be got up in the same attractive style as the other works by this author. Oct. 1.

FREDERICK B. CALLENDER.

Informs his friends and the public, that he has taken the store lately occupied by Wait, Greene, & Co. No. 13 Court Street, where he intends keeping constantly on hand a good assortment of BOOKS, STATIONARY, FANCY GOODS, &c., at low prices. Sabbath and other School Libraries supplied on the most liberal terms.

☞ Orders from *Clergymen* and Sabbath School Teachers at a distance, promptly attended to.

F. B. C. is ready to coutract for BOOK BINDING in large or small quantities.

Publishers will do well to call.

Old Books re-bound in the neatest manner.

For sale as above—50 reams of Wrapping Paper, at the low price of 62 1-2 cents per ream.

Sept. 24. 3tis3tos.

JEREMY TAYLOR IN MINIATURE.—*The Comforts of Piety*, taught from four heads in Religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living, price one dollar for ten copies, same size as Daily Piety. Just published and for sale by JAMES LORING, No. 132 Washington street.

Of Jeremy Taylor's Work's Dr Rust thus observes—"They will be famous to all succeeding generations, for their richness of fancy, clearness of expression, copiousness of invention, and general usefullness to all the purposes of a Christian."

"It is my full conviction," says Coleridge, "that in any half dozen sermons of Dr Donne, or Jeremy Taylor, there are more thoughts, more facts and images, more excitements to inquiry and intellectual effort, than are presented to the congregations of the present day in as many churches or meeting-houses during twice as many months."

CHRISTIAN SPECTATOR.

The gentleman to whom the Christian Spectator, of June, was lent from the Christian Register Office, is requested to return it.

JUST published by L. C. BOWLES,

THE SCRIPTURAL INTERPRETER.

Vol. 1. No. 3, for September.

CONTENTS.

Divisions of Palestine; Manner of Christ's teaching; A Knowledge of Circumstances that Illustrate the Bible; History of English translations of the Bible; Brevity of the Gospels; A good Rule in read ng the Bible; Translation and Exposition of Matt. iv. 12—25.

REMOVAL.

BENJAMIN H. GREENE hereby gives notice, that the business formerly conducted under the firm of Wait, Greene & Co. will now be continued by him; and he would take this opportunity to inform his friends and customers, that he has taken the Store No. 124 Washington Street, formerly occupied by Mr L. C. Bowles, where he will be happy to wait on all who will do him the favor to call.

N. B.—Unitarian Sunday School Books, and other works relative to Unitarian Christianity will be kept constantly on hand.

L. C. BOWLES will continue the Publshing business at the same Store as heretofore.—He has in press

Plain Letters on Important Subjects—By Rev. Jonathan Farr.

The Sunday School Teacher's Farewell to his Pupils.

The Only Son—By the Author of 'My Early Days.'

American Moral Tales—By the Author of 'Evening Hours, &c., being No. 1 of "Juvenile Library."

Sept. 17.

EMERSONS QUESTIONS.

Questions and Supplement to Goodrich's History of the United States. By the Rev. Joseph Emerson, Principal of the Female Seminary in Wethersfield, Conn.

Extract from tho Preface.

"Till within a few years, perhaps no School Book has been more needed than a good History of the United States. This most unhappy deficiency has been in a good degree supplied by the excellent and popular work of Mr Goodrich. My first perusal of this book, convinced me that it was the best extant, for the purpose intended. This conviction has been increased by a more intimate acquaintance with it and much experience.

In proportion to the time, it has probably had a greater circulation than any other school book of equal size, Murray's excepted"

This supplement consists of Questions on Mr G's. history, and others to which the answers are given, and of notes intended to amplify the most interesting portions of the History in which Mr G's. notices are too concise. It is thought that both these works together, form the most complete and useful epitome of the U. S. History ever published.

☞ Published by RICHARDSON, LORD, & HOLBROOK, Boston. September 24.

"THESE FOUR DAYS MEETINGS."

The article in the Register of Sept. 3, on "These Four Days Meetings" is published as a tract. It may be obtained at this office for distribution, (if applied for immediately) at the low price of one dollar a hundred.

☞ Orders for them promptly answered.

Sept. 3.

SELECTED POETRY.

The "Stanzas to the Skies," given below, were communicated for the Newburyport Advertiser, with the accompanying note to the Editor.

If the following stanzas give half the pleasure to your readers that they have done to myself, I shall feel conscience-whole for the petty larceny of which I have been guilty, in taking them without leave from the Album in which their author originally inserted them. I believe they have never before been published. They were written in 1825.

STANZAS TO THE SKIES.

BY WILLIAM CULLEN BRYANT, ESQ.

Aye! gloriously thou standest there,
Beautiful, boundless firmament!
That swelling wide o'er earth and air,
And round the horizon bent,
With that bright vault and sapphire wall,
Dost overhang and circle all.

Far, far below thee, tall great trees
Arise, and piles built up of old,
And hills, whose ancient summits freeze
In the fierce light and cold:
The eagle soars his utmost height,
Yet far thou stretchest o'er his flight.

Thou hast thy frowns! with thee on high
The storm has made his airy seat;
Beyond thy soft blue curtains lie
His stores of hail and sleet:
Thence, the consuming lightnings break,—
There, the strong hurricanes awake.

Yet thou art prodigal of smiles,
Smiles sweeter than thy frown is stern:
Earth sends from all her thousand isles
A song at their return.
The glory that comes down from thee
Bathes in deep joy, the land and sea.

The sun, the gorgeous sun is thine,
The pomp that brings and shuts the day;
The clouds that round him change and shine,
The airs that fan his way.
Thence look the thoughtful stars, and there
The meek moon walks the silent air.

The sunny Italy may boast
The beauteous tints that flush her skies,—
And lovely, round the Grecian coasts,
May thy blue pillars rise;
I only know how fair they stand
About my own beloved land!

And they *are* fair! a charm is theirs,
That earth—the proud green earth—has not,
With all the forms, and hues, and airs,
That haunt her sweetest spot.
We gaze upon thy calm pure sphere,
And read of heaven's eternal year.

Oh! when amid the throng of men
The heart grows sick of hollow mirth,
How willingly we turn us then
Away from this cold earth,
And look into thy azure breast,
For seats of innocence and rest!

New York, June 29, 1825.

[From the Philadelphia Gazette.]

SABBATH MORNING.

BY THE REV. NORMAN PINNEY.

How calm comes on this holy day!
Morning unfolds the eastern sky,
And upwards takes her lofty way,
Triumphant to her throne on high.
Earth glorious wakes, as o'er her breast
The morning flings her rosy ray,
And, blushing from her dreamless rest,
Unveils her to the gaze of day;
So still the scene, each wakeful sound
Seems hallow'd music breathing round.

The night-winds to their mountain caves,
The morning mists to heaven's blue steep,
And to their ocean depths the waves
Are gone, their holy rest to keep.
'Tis tranquil all—around—above—
The forests far, which bound the scene,
And peaceful as their Maker's love,
Like hills of everlasting green;
And clouds like earthly barriers stand,
Or bulwarks of some viewless land.

Each tree that lifts its arms in air,
Or hangs its pensive head from high,
Seems bending at its morning prayer,
Or whispering with the hours gone by.
This holy morning, Lord! is thine—
Let silence sanctify thy praise,
Let heaven and earth in love combine
And morning stars their music raise;—
For 'tis the day—joy—joy—ye dead,
When death and hell were captive led!

MISCELLANEOUS.

LIFE AND WRITINGS OF JOHN SELDEN.

This truly great man was cotemporary with Milton, and flourished in the times of the Commonwealth and of the "Westminster Assembly," of which he was probably the most learned member. Milton speaks of him as "the chief of learned men reputed in the land"—and Ben Jonson in a poetic epistle, professing himself unable adequately to celebrate his worth, addresses him "Monarch in Letters."

We extract the following from the interesting life of Selden prefixed to the edition of his "Table Talk," recently published in the second volume of the Library of the "Old English Prose Writers," edited by Rev. Mr Young.

His biographer having adverted to his earlier works, and the avidity with which they were read throughout Europe; to his intense application to his studies and the fame that followed him,—says,

In 1642, Charles wished to have made Selden lord chancellor, but he declined it upon the plea of ill health. In 1643, he was appointed one of the lay-members to sit in the Assembly of Divines at Westminster, "at which time," says Wood, "he took the covenant, and silenced and puzzled the great theologists thereof in their respective meetings." "Sometimes," as Whitelocke relates, "when they had cited a text of Scripture to prove their assertion, he would tell them, perhaps in their little pocket-bibles, with gilt leaves, which they would often pull out and read, the translation might be thus, but the Greek or Hebrew signified thus or thus, and so would totally silence them." A single instance of his wit on these occasions may amuse the reader. In attempting to ascertain the exact distance between some place on the sea-coast and Jerusalem, one of the ministers suggested, that "as fish was frequently carried from the first to the latter, the interval did not probably exceed thirty miles." This inference was about to be adopted, when Selden unfortunately observed, that in all likelihood it was *salt fish!* Soon after he was appointed keeper of the records in the Tower.

"At length," says Wood, "after this great light of our nation had lived to about the age of man, it was extinguished on the last of November, 1654." He died of a gradual decline at the Carmelite, or Friary House, in White Friars, which he possessed, with other property, to a very considerable amount, by the bequest of Elizabeth, countess dowager of Kent, with whom he had lived in the strictest amity, as he had also done with the earl in his life-time. He died very rich, having lived a bachelor, in the exercise of a lucrative profession, with no disposition to expense, beyond the formation of a most extensive and valuable library, which he had once bequeathed to the University of Oxford, but revoked the legacy on account of some disgust taken at being required to give a bond as security for the loan of a manuscript: it was therefore left at the disposal of his executors, but he directed it not to be sold. They had intended bestowing it on the society of the Inner Temple, and it actually remained for five years in chambers hired for the purpose; but no preparations being made for building a room to contain it, the executors placed it at length in the Bodleian Library, where it remains, with his other collections.

He was buried, by his own direction, in the Temple church, on the south side of the round walk: his funeral was splendid, and attended by all the judges, benchers, and great officers, with a concourse of the most distinguished persons of the time.

Mr Richard Johnson, Master of the Temple, buried him, according to the Directory, and said in his speech, that "when a learned man dies, a great deal of learning dies with him," and added, that "if learning could have kept a man alive, our brother had not died."

"Mr Selden," says the Earl of Clarendon, "was a person whom no character can flatter, or transmit in any expressions equal to his merit and virtue. He was of so stupendous learning in all kinds and in all languages, (as may appear in his excellent and transcendent writings,) that a man would have thought he had been entirely conversant amongst books, and had never spent an hour but in reading and writing; yet his humanity, courtesy, and affability was such, that he would have been thought to have been bred in the best courts, but that his good nature, charity, and delight in doing good, and communicating all he knew, exceeded that breeding.

And, lastly, having remarked "that if he had some infirmities with other men, they were weighed with wonderful abilities and excellences in the opposite scale," his biographer adds,

He had certainly a great contempt for the ignorant and fanatic among the clergy of his day, and did not scruple to express it openly: indeed it appears he was of opinion, that the state should invariably keep a rein on the church. Though not orthodox in his opinions, he was "a resolved serious Christian," as Sir Matthew Hale told Baxter, "a great enemy to Hobbes's errors, and that he had seen him openly oppose Hobbes so earnestly as either to depart from him or drive him from the room." In his last illness, he was visited by Archbishop Usher and Dr Langbaine; and to them he declared, "that he had his study full of books and papers of most subjects in the world; yet at that time he could not recollect any passages out of infinite books and manuscripts he was master of, wherein he could rest his soul, save out of the holy Scriptures."

LETTER FROM GREECE.

The Religious Intelligencer contains an article which we copy as follows.

Through the kindness of Mrs Sigourney, of Hartford, whose pen has often graced our columns, we are permitted to publish the following extract of a letter from the Rev. Mr King, Missionary in Greece, to a lady in Hartford:

Tenos, June 14th, 1831.

DEAR MADAM,—I returned last week from Athens, where I have been spending about two months, and where I succeeded in opening a school. It was intended for girls alone, but as it was supposed there might at first be only a few scholars, it was thought advisable to admit children of both sexes, until the number of scholars should be sufficient to render a division necessary. But in a few days 170 came, and it was found indispensable that the division should be made. I set about building up the walls of a ruined house, and suppose that by this time a room is finished, sufficiently large for 60 or 70 pupils. This is for the girls' school. Among those who send their children to my school, is a poet, a native of Athens. One evening, when at my lodgings, the conversation turned upon the females of America, and their benefactions to those of Greece. Just before I left he called and gave me the enclosed lines, which he hoped would be forwarded to you. I send the original, which Mr Perdicare, or Stamatiades, will have the goodness to translate for you, as I have not leisure, being engaged in packing up my effects, in order to go to Athens with my family to reside. If you think it worth while, I should like to have you put it into English rhyme.

With regard to the long exiled widows and orphans of Athens, about whom you inquire,—their situation is by no means as distressing as it was two years since. The donation of $50, sent them by the Charitable Society of Ladies who formerly composed your school, I have therefore thought best to apply to the education of orphan girls, when the school at Athens shall be permanently established. I gave notice to this effect in the Greek papers, for it was thought not only by myself, but by others, to be the best mode of applying it. Of course, I have kept it until the present time, though I had not supposed that so long a period would elapse before I should have been able to commence the school. I hope soon to apply it to this object, so that we shall consider you and your Society as having a peculiar interest in our institution.

Some funds, particularly for the girls' school, have been sent me by the ladies of New York, and by Mrs Ely of Philadelphia. I have already purchased a spot of land on which to build, but I shall need more aid. The school is to be called "*Philadelphia*," or "*Brotherly Love*," as that word in Greek signifies. It is designed to be a school of a high order, and to rank eventually with the best schools for females in Europe and America. It will be necessary to have several teachers, and it would be highly desirable to have one from America, as it is almost impossible to find females here capable of being instructors. One building, *at least*, must be erected. I have written to ladies in Paris for assistance, and hope the good ladies of Hartford will also aid the design. In fact, I consider the ladies of New York and Philadelphia, and those who compose your Charitable Society in Hartford, as the founders of this institution. Though now but small, I hope it will become a light to illumine Athens and its vicinity. I think it better to have one *good school* here, with accomplished teachers, than several of an ordinary character; and for a High School of some eminence, *Athens is undoubtedly the best place.*

Hoping soon to hear from you,
I remain yours,
With the highest respect and regard,
JONAS KING.

Address to the Ladies of the United States; by Spyros Boucles, an Athenian Poet.

ATHENS, May 20th, 1830.

See! to Parnassus' shadowy height,
The Muses haste in robes of light;
The Olive Branch, the Laurel fair,
Entwin'd with ivy leaves, they bear,
To crown the Philhellenic band,
Whose bounties bless their classic land.
This day, in Attica divine,
Minerva rears her temple shrine.
While children, exil'd long with pain,
From home and hearth, and household train,
And orphans bath'd in sorrow's tear,
Who find no parent-welcome dear,
Come gathering to this hallow'd scene,
By Knowledge led, with smile serene,—
Behold, they taste the joys of peace,
And bless the patron-friends of Greece.
Hail! daughters of that western clime,
Who, mov'd by Charity sublime,
These intellectual gifts impart,
That wake a nation's slumbering heart,—
Behold, where rob'd in fresher green
The groves of Helicon are seen,
Where pure Castalia's fountain pours
Sweet streams around its rose-deck'd shores,
Fond Memory guards your grateful claim,
And tuneful voices chant your name.
And if beneath these Attic skies
Another Pericles should rise,
A second Solon, wisdom's child,
Or Socrates, in virtue mild,
To you their gratitude shall flow,
Your praises on their lips shall glow,
Each at your feet shall garlands strew,
All bend in reverent love to you,
While glorious Fame, with wing unfurl'd,
Shall bear the echo through the world.

WHAT IS LIFE?

There is eloquence of thought as well as of language,—says the Christian Intelligencer,—in the following paragraph from Arnott's Elements of Physic.

The functions by which the animal body assumes foreign matters from around, and converts them into its own substance, is little inviting in some of its details; but taken together is one of the most wonderful subjects which can engage the human attention. It points directly to the curious and yet unanswered question—what is Life? The student of nature may analyze with all his art those minute portions of matter called seeds and ova, which he knows to be the rudiments of future creatures, and the links by which endless generations of living creatures hang to existence; but he cannot disentangle and display apart their mysterious Life! that something under the influence of which each little germ in due time swells out to fill an invisible mould of maturity, which determines its forms and proportions. One such substance thus becomes a beauteous rose bush; another a noble oak; a third an eagle, a fourth an elephant—yea, in the same way, out of the rude materials of broken seeds and roots, and leaves of plants, and bits of animal flesh, is built up the human frame itself, whether of the active male, combining gracefulness with strength, or of the gentler woman, with beauty around her as light. How passing strange that such should be the origin of the human eye, whose glance pierces as if the invisible soul were shot with it—of the lips which pour forth sweetest eloquence—of the larynx, which by vibrating fills the surrounding air with music; and more wonderful than all, of that mass shut up within the bony fortress of the skull, whose delicate and curious texture is the abode of the soul, with its reason which contemplates, and its sensibility which delights in these and endless other miracles of creation.

BANK OF THE UNITED STATES.

An elaborate and very full report has been recently published "of the Proceedings of the late Triennial Meeting of the Stockholders of the Bank of the United States." As the subject is one of deep national concern, and in no way properly connected with the party politics of the day, we deem it proper to insert the following article from the National Gazette. The editor of that paper, speaking of the facts and reasonings set forth in a communication from the Board of Directors in regard to the circumstances, operations and usefulness of the Bank, says,

We will now present a few of the considerations which struck us with most force, as calculated to dissipate some of the prejudices which have been so industriously circulated against the institution.

1st. A very common reproach against the Bank is, that its stock is owned by large capitalists. It appears on the contrary, that out of the three thousand six hundred and seventynine Stockholders resident in the United States, there are more than fourteen hundred who own sums not exceeding a thousand dollars, and two thousand eight hundred and sixtyfive, being more than three fourths of all the Stockholders, who own sums not above five thousand dollars.

It further appears, that of this stock more than one fourth is held by females, trustees, and religious, charitable, and other corporations—interests which claim the special sympathy of the country.

The consequence then of breaking down the institution and building up a new one would be, to sacrifice the interests of the small owners, and throw the whole into the hands of large capitalists, to speculate upon it, by a re-sale at advanced prices, till after a series of years it would come back into the possession of smaller owners at an enhanced price.

2d. It appears, that foreigners have purchased of American citizens at high prices more than seven millions of this stock—the foreigners thus leaving in the country that amount of money to be lent out to industrious Americans, by Boards of American Directors whom these foreigners have no agency in choosing, and over whom they can exercise no control or influence whatever. To break down the Bank would of course make these American citizens pay back to these foreigners the money, which they are now using advantageously and profitably in their own business.

3d. The Bank has been reproached with multiplying its Branches. It now appears that for fourteen years past only seven branches have been added to the establishment. This too out of sixtyeight applications. Of this additional seven moreover, we have understood that two were established at the particular request of the Government in order to facilitate the collection of the revenue.

4th. It has been supposed that the Stockholders have been receiving enormous profits. It appears that they have not received even five per cent. a year payable semi-annually.

5th. There is a crude notion, that the Bank ought not to deal in domestic and foreign exchanges. It is impossible, we think, to read this report without coming to the clearest conviction that this very business is, perhaps, the most appropriate function of the Bank, as well as the most useful to the country.

6th. When we see what the Bank has accomplished, the restoration and preservation of the currency—the facilities of internal trade and of foreign commerce—the contribution to the circulating medium of more than twelve millions of American coin and more than nineteen millions of paper better than coin, we cannot fail to acknowledge that the Bank has done more than its warmest friends could have anticipated.

7th. When we find that the Bank has now loaned more than sixty millions of dollars, stimulating and assisting every branch of American industry—that it has purchased in a single branch of business more than four millions in one year of domestic exchanges—that it is the channel of transferring throughout the Union in the course of a single year more than a hundred millions of property with the greatest economy and ease to the citizens of the United States, we are forcibly struck by the magnitude of its operations and their incalculable importance, as well as the infinite confusion and mischief which must attend the destruction of such an institution.

8th. It appears that the system on which its business is conducted, besides being eminently salutary to the country, has been beneficial to the Bank itself, as its income has been doubled since the year 1822.

On the whole we recommend this report to the attentive consideration of all the sober classes of the community, who recollect with disgust the disastrous state of the currency from which the operations of the Bank has relieved the country, and who look forward with anxiety to the state into which it would relapse were the institution to be destroyed.

SILK MANUFACTURE.—NO. VII.

The previous articles on this subject, taken from the Lowell Journal, have appeared on our third page.

The few numbers on this subject were given to the public without the expectation of instruction, but for the purpose of diverting the attention of farmers and manufacturers to the subject. Every new object of industry requires time and experience before it can be advanced to any considerable degree of perfection. The first planters of cotton seed in the United States had as little expectation that within forty years it would become the first staple in the country, as the planters of mulberry seed now have that raw silk will become the second staple. In the Northern and Middle States the farmers have no great staples which they can produce from their lands, although in some favored sections large quantities of flour are made; therefore they have a deep interest in advancing any species of agricultural improvements, which will give them a support for their families and a reasonable profit. Every prudent man will inquire how much the crop will cost and the amount of sales, before he begins to cultivate it, and I will give him such information as I have.

On the 12th of May last, I purchased in New York one pound of white Italian Mulberry seed for six dollars, and on the 20th I planted it on light loamy land, prepared in the same manner I prepare it for wheat or barley. I planted it in rows only 18 inches apart, and covered the first six ounces two inches deep, and almost every seed perished in the ground; but the remaining ten ounces were covered only half an inch, and in forty days they came up, and twenty thousand of them are about eighteen inches high and look well. The whole expense of cultivation has been five dollars. I do not recommend this mode of cultivation. They should be planted early in April, in rows of four feet apart, and covered only one fourth of an inch deep; for the purpose of freeing them from weeds by a cultivator. I am now preparing my ground for eight pounds of seed, by ploughing it often, and dressing it liberally with leached ashes. The labor of producing the worms from the eggs, feeding them, gathering the cocoons, and the other necessary attention, may be performed in 60 days, by two women and two children, for thirty thousand worms. This is the whole expense. Can a farmer plant a more profitable crop? If he can find a market, he certainly cannot. But unless we learn the art of reeling it from the cocoons in greater perfection than it is taught at present, it will never be purchased in a foreign market. The attention of gentlemen of capital has been turned to this subject, and we have no reason to doubt that machinery will be erected, and a good market found. The customary price for cocoons in France and Italy is 25 cents per pound; in England the climate is too cold and damp for them. About five thousand pounds may be produced on an acre, which will give the farmer $1250. In this calculation a considerable discount must be made for want of skill, an unfavorable season, and various other accidents.

SIR PHILIP SIDNEY'S DEFENCE OF POESY.

SELDEN'S TABLE TALK.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Vol II. Containing Sir Philip Sidney's Defence of Poesy Sand elden's Table Talk. With some account of the authors and their writings. Edited by the Rev. ALEXANDER YOUNG.

Extract from the Editor's Preface.

"The claims of Sir Philip Sidney and John Selden to a place in the Library of Old English Prose Writers, it is presumed no one will question. *The Defence of Poesy* is certainly one of the purest and most brilliant gems in the coronet of English literature; while the *Table Talk*, for its admirable good sense, its shrewdness of remark, and its accurate delineation of men and manners, stands without an equal in the class of writings to which it belongs."

Extract from the Retrospective Review.

"If ever there was a work more than most others calculated to delight and benefit general readers, and at the same time less than most others known and appreciated by them, it is *The Defence of Poesy*. It is perhaps the most beautifully written prose composition of the Elizabethan age, impregnated with the very soul and spirit of poetry, and abounding with the richest adornments of fancy. The excellencies of this admirable Essay are equally conspicuous, whether we regard the purity and simplicity of its style, the strength and soundness of its reasoning, the rich fervor of its eloquence, or the variety and aptness of its illustrations. In short nothing is wanting to make *The Defence of Poesy* a piece of writing that, in a similar space, is not to be parallelled in our language."

Dr Johnson remarks, "A few of the French *Ana* are good; but we have one book of that kind better than any of them; Selden's Table Talk."

H & B. have also for sale, the first volume of the same Library, which contains Fuller's Holy and Profane States. The third volume will comprise the Miscellaneous Works of Sir Thomas Browne, including the whole of "The Religion of a Physician," and the treatise on "Urn-Burial." Sept. 3.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

Interest will be charged on all subscriptions, from the close of the year when they become due.

All communications for the editor, as well as letter of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brattleborough, Vt.	G. C. Hall.
Burlington, "	Rev. G. G. Ingersoll.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass.	Daniel Reed.
Hingham, "	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
New Bedford, Mass.	William Howe.
New York,	C. S. Francis.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Dana.
Portland, Me.	Samuel Colman.
Rochester, N. Y	Clarendon Morse.
Trenton, N. Y.	Rev. I. B. Pierce.